

11  
Pieties Pillar:

OR,

A SERMON  
PREACHED AT  
the Funerall of Mistresse  
ELIZABETH GOVGE, late Wife  
of Mr. WILLIAM GOVGE, of  
*Black-friers, London.*

*With a true Narration of her Life  
and Death.*

---

By *Nicolas Guy*, Pastor of the Church at  
*Edge-ware in Middlesex.*

---

PROV. 31 30. *A Woman that feareth the Lord, sh<sup>e</sup> shall  
be praised.*



LONDON,

Printed by *George Millar*, dwelling in  
*Black-Friers, 1626.*

Pious Pillars

OF

A SERMON

PREACHED AT

the Funeral of Mrs.

Elizabeth Gover, late Wife

of Mr. William Gover, of

Blackfriars, London.

With some Narration of her Life

and Death.

By Nicholas, Pastor of the Church of

St. Andrew, in the Strand.

LONDON: Printed by J. Sturges, at the

PRINTING OFFICE

LONDON:

Printed by J. Sturges, at the

PRINTING OFFICE



TO THE RIGHT  
HONOVABLE, SIR

THOMAS LAKE, Knight,  
of CANONS, in  
Middlesex.

SIR,



He Parable of our Saul- *Luke 11.*

our in the Gospel must  
bee my Apologie for  
the publication of this  
Sermon to the eye and

censure of the world, the which at the  
first when I preach't it, I thought not  
worthy your iudicious eares in my  
priuate Church: but being ouercome  
by the importunity of the reuerend  
Diuine, Master *Gouge*, I condescended  
(though sore against my will) to giue  
way to his desire: thus haue I made

*The Epistle Dedicatory.*

a Vertue of Necessity, and as it is in the Prouerbe, *Unica fidelia duos dealbans parietes*: I haue both satisfied his pious desire for the preservation of the memory of his vertuous and religious Wife : and also (hauing no better to present your Honor withal) I am bold to offer this, as the poore man brought water in his hands to *Artaxerxes* : only as a testimony of my willingnesse to returne something to your Honors hands, from whom I haue receiued so much (euen all the maintenance that now I haue) either immediately from your Honour, or mediately by your Honours procurement. It was my happinesse to be trained vp by that Illuminate Doctor, Prelate & Pillar of our Church, your Brother, and the now most reuerend and religious, *Lord Bishop of Bath and Wells*; and since to be sustained by your Honour. So that I may iustly say with the Psalmist, When my Father and my Mother forsooke mee, the Lord tooke



*The Epistle Dedicatory.*

tooke me vp, and committed mee to the charge of one Brother, of prime place in the Church, for my spirituall estate; and to your Honour, the other Brother, of principall place in the common wealth for my temporall. Now besides your Honours fauours to me in particular; your many reall fauours and great affection to the Church and Churchmen, both when you were in publike place of Honourable imployment to our lately gracious Soueraigne, King *James*, of euer famous and happy memory; and also since your priuate retirednesse, may iustly challenge the best of our Labours to be consecrated to so learned and noble a Patron of Learning. Besides these former respects, your Honour hath yet another interest in these my weake endeouours: because you went chiefe amongst many worthy and worshipfull Auditors, which honoured the Funerall with your presence. In all these respects, I

*The Epistle Dedicatory.*

2 Cor. 8. 12.

hope your Honour will fauourably be pleased to accept that of mee, which Almighty God doth of vs all, a willing heart and desire. Saint *Paul* tells vs, in his second Epistle to the Corinthians, that God accepts vs according to that which wee haue, not according to that which wee haue not. If in this your Honour pardon my ouer-great presumption, you shall more and more make me

*Obliged in all the bonds  
of respect and seruice  
to your Honour,*

Nicolas Guy.



## To the Reader.

Good Reader:

**T** fell out with the Gentle-  
woman, at whose Funerall  
this Sermon was preach-  
ed, as it did with Iaakobs  
belov'd Rachel. In a \*strange place they  
both fell in trauell, and in the time of  
their child-bed they both departed this  
life. Answerably as Iaakob would not  
haue his Rachels memory perish with her  
corps, but for better preservation thereof,  
erected a Pillar upon her graue, so to the  
same end it is desired, that this Funerall  
Sermon may be published. Rachel could  
not be more deare to her Iaakob, then this  
Elizabeth was to her William. In her  
life time she carried her selfe worthy of  
all honour: and at her Funerall she was  
honoured with all the honour that on  
such a sudden the Country where she de-  
parted

\* Mistresse  
GOVE  
brought  
forth her  
last Childe  
into this  
world, and  
went her  
selfe out  
of this  
world, in the  
Country  
house of  
Mast'r Si-  
mon and  
Mistresse  
Anne Ge-  
ring: who  
inhabiting  
the greatest  
part of the  
yeere in  
Black friers  
Loudo, were  
desirous to  
shew to  
their Pastor  
there, such  
respect as  
the Sunemite  
and her hus-  
band did  
to Elisha, &c  
Onesiphorus  
to Paul.

To the Reader.

parted could afford. Her sweet soule left her body about one of the clocke in the afternoone of the 26. of October, 1625. being Wednesday, whereupon her Corps being infected with the Dropsie, and all the Pores of it open, by reason of her late trauell and weakenesse in Child-bed, could not bee long kept, but on the Fry-day following, which was Simon and Iudes day, was buried vnder the Communion Table in the Church, at Edgeware, in the County of Middlesex, being accompanied with a great multitude of sundry sorts of persons, Honourable, worshipfull, and others. For besides that, two whole Parishes there met together, Knights, Ladies, Iustices of Peace, Ministers and other good Christians round about that place, came farre and neere to the solemnization of that Funerall. That the due honour done to her may be more then the honour of one day, this Pillar of Pietie is now erected for encouragement to others in their life time to walke worthy of honour.



# A S E R M O N

Preached at the Funeral

of Mistresse Elizabeth Gouge,

late Wife of Master *william*

*Gouge* of *Black-Fryers*,

London.

I O H N II. 26.

*whoſoever liueth, and beleeueth in me,  
ſhall neuer dye.*



HE Embleme of the E-  
uangelist Saint *Iohn*  
was the *Eagle*, which  
being King of all the  
Fowles of the Heauen,  
ſoares the higheſt of all other Birds;  
ſo may Saint *Iohn* in his Goſpell  
claime precedency before the other  
Euangelists: hee was the Diſciple of  
our Saniours loue, his Favourite, on  
Chriffs

Ioh. 13. 23.

Christs bosome he leaned at Supper, and to him Christ at his death commended his Mother, so that wee may thinke that Christ did impart more to him then to the rest: therefore shall wee finde in his Gospell higher mysteries of the nature and workes of Christ then in the other: and in him alone we finde this myracle of raising *Lazarus*: which (if it bee lawfull to compare) may seeme to be the greatest of all that Christ did whilst hee was in this world. It is a story not altogether vnbesitting this present occasion, if it were not for the disparity of the sexe. Both of them treat of Funeralls. I will first tell you what this was in the Gospell, and after I haue done with that, this present occasion shall bee presented vnto you. I must not (in the relation of this Story) spend time vpon the seuerall circumstances, wherein the Euangelist is so exact; thats done at large in the Chapter: onely for introduction  
of



of this particular which wee haue in hand, some passages I will point out vnto you. First, of the Person that was sicke and dyed. Secondly, of the meanes his friends vsed for his recovery. Thirdly, of Christs comfortable speech which he gaue vnto them.

First, for the Person, it was *Lazarus*, brother to *Martha* and *Mary Magdalene*, which washed Christs feet with her teares, and wiped them with her Haires, and anointed them with Ointment; this was his Kindred by nature; and by grace hee was honoured with the title, to be a friend of *Christs*, whom Christ more especially loued. Thus euen they who are the most dearly beloued of Christ must looke for afflictions, and infirmities, and sickness, and death in this world. *Lazarus* whom Christ loued was sicke.

2. His Sisters therefore vse the best meanes they can whilst hee was sicke. For his recovery they send to Christ, to teach vs that we can sue and seeke to

none

*none in comparison of Christ in all our troubles.* For as hee was reputed in those dayes a great Phycitian for the body, who cured all diseases: so is he for the soule too, to heale all our mi-series. 3. For Christs part, though he loued *Lazarus*, yet hee doth not presently come to cure him, but suffers him to dye. Hee abode two dayes in the place where hee was, till *Lazarus* was dead: from whence wee may note, that *Christ suffers the euill of affliction to come upon his seruants whom hee loues, rather then preuents it with grace*; and then also he doth not presently relieue them, but suffers them to send and pray, as these Sisters did here: and as *Jacob* wrestled with God, and Saint *Paul* prayed thrice. And this he doth for diuers causes, both to manifest our grace and his glory. Our faith and loue to him by this meanes will expresse themselues the more: and this also will more manifest his glory in bringing downe to Hell and  
the

the graue, and then bringing againe to life. If Christ had come at the first and healed his sicknesse, an ordinary Physitian haply could haue done as much: but though he tarry long, yet at last hee comes and shewes the gracious light of his countenance vpon vs: so that now you shall heare him with comfortable words, speaking both to his Apostles in priuate, and afterward to the Sisters when they come to meet him: to his Apostles he saith, *Our friend Lazarus sleepeth*: so that *if wee can get friendship with Christ, our death shall bee but a sleepe*, and Christ will certainly awake vs from it at the resurrection of the iust. So Christ goes forward to the house of mourning, where the Iewes were comforting the Sisters for the death of their brother *Lazarus*. But they were like *Rachel* mourning for her children, *they refused to bee comforted* because their brother *Lazarus* was not. When *Martha* heard that Christ was

was comming on the way, she went forth to meete him: few such *Marthaes* who meet Christ comming toward them, we rather flye from him. When shee was come to Christ, shee tells him with a heauy heart of the death of her brother *Lazarus*, which his presence might haue preuented. Christ therefore, in the words I haue read vnto you preacheth a comfortable Sermon, to pacifie the friends of the deceased, that they should not sorrow as those without hope; and tells *Martha* that her brother *Lazarus* (though he be dead) shall rise againe. And that she may not doubt of it, hee addes, That he will bring it to passe, not onely for *Lazarus*, but for all other deceased in the faith: and therefore he sayes, *I am the resurrection and the life, he that beleeueth in me, though he were dead, yet shall he liue; and whosoever liueth and beleueneth in mee shall neuer dye.* So that the words of the Text which I haue read vnto you are

a gracious and a large Charter or promise of Christs, wherwith he comforts *Martha* for her particular, and grants the same in generall to euery one of vs : In which is comprehended no lesse then the summe or Epitome of the Gospell, which is, To beleue in Christ, and we shall be saued. So it is said, *God so loued the world that hee* <sup>*Ioh. 3. 16.*</sup> *gave his onely begotten Sonne, that whosoever beleueth in him should not perish but haue everlasting life.* All the Gospell can say no more, and so much is said in these words that I haue read vnto you, *whosoever liueth, &c.*

The Law and the Gospell are as two lines tending to the same Center, or as diuers Riuers leading to the same Ocean, or as the Cherubins on each side of the Throne: though they seemed opposite one to the other, yet both of them looked with their faces towards the mercies Seat: so the Law and the Gospell intend and aime at one and the same end, which is to

B

bring

Ioh. 1. 17.

bring men to life; but the difference is in the Author and in the tenure of the one and the other: the Author of the Law was *Moses*; *Christ* of the Gospell. *The Law was ginen by Moses, but grace and truth came by Iesus Christ.* The tenure of the Law runnes thus: *Hoc fac & viues: Doe this and thou shalt liue.* But the Gospell goes another way: *Crede & viues: Beleene and thou shalt liue.* And thus in this Text, *whosoever liueth and beleueneth in mee shall neuer dye.*

In the words we will consider these foure particulars:

First, the *Author* or Donour of this Charter, *Christ.*

Secondly, the large *extent* of it, next onely to some particular Nation or people, but *whosoever liueth.*

Thirdly, the *Condition* requisite on their parts, which is faith; *Beleueneth in me.*

Fourthly, the *Priniledge* it selfe, exemption from death; *shall neuer dye.*

First,



First, of the *Author* or Donour.  
 Hee that promiseth and intendeth  
 to performe, must haue both will  
 and power to performe what hee  
 promiseth: or else wee cannot ex-  
 pect that it will euer come to passe.  
 The willingnesse of the minde must  
 bee first procured, as the originall  
 from whence hee must be moued to  
 good: but this ready minde or desire  
 is not sufficient without power and  
 ability to performe what the will  
 desires. From men sometime God  
 accepts the will for the deed: as hee  
 did *Abrahams* intention to sacrifice  
 his sonne as well as the action; as if  
 he had really sacrificed his sonne. The  
 reason is, because God stands in need  
 of nothing that is ours, and all that  
 hee exacts of vs is no more but the  
 heart: if there be not further strength  
 to expresse a good desire by a good  
 deede; *a man shall bee accepted accor-*  
*ding to that which hee hath, not accor-*  
*ding to that which he hath not:* but

2 Cor 8.12.

B 2

when

Mat. 4.

when there is want and necessity (and enen such is our want and necessity in respect of God) there onely a willing minde or compassionate heart or good words (*Vox & preterea nihil*) are sufficient for vs. Many promise more then they can performe. Thus the Deuil in his temptation of Christ saith, *All these will I giue thee if thou wilt fall downe and worship me*, as if all the Kingdomes in the world, and the glory of them, had beene his to giue. In like manner the Pope freely disposeth Kings and their Kingdomes, as hee dealt with *Henry* the fourth, the Emperour, and *Childerick* of France. But this is (as we say) to be free of another mans purse, which is not in his power to giue. Thus it were easie to giue large gifts, to promise much and performe nothing: so that both will and power in matter of grant or promise are as the two legs to support the body: either without the other, will goe lame or limping home: but  
this

this is our comfort, that in Christ there are both these, Will and Power. First, for his Will: the Apostle tells vs, that *he would haue all men come to the knowledge of the truth, that they may be saved.* And if we will not take him on his bare word wee haue his oath for it. *As I liue* (saith the Lord) *I haue no pleasure in the death of the wicked, but that the wicked turne from his way and liue.* So that we may bee sure for his willingnesse to doe: hee would not that any man should dye: then if we may see his power to doe it, there remaines nothing more to addeto our comfort: and for this wee shall easily be assured: for hee is said to haue *the keyes of hell and of death;* so that though a man should be lockt vp prisoner there, hee hath the Keyes to open the doore and set vs free againe. *To him all power is giuen both in Heauen and in earth.* Power then hee hath sufficient, as much as we can desire: the power of the greatest Mo-

1 Tim. 2. 4.

Ezek. 33. 11.

Reuel. 1. 18.

Mat. 28. 18.

narches and Emperours, and wisest Artists in the world doth not extend thus farre, to giue life to the silliest creature, to the least Gnat or Em-mot. They that are stiled Gods in the world, and sit in the seat of Iudge-ment, as *Pilate* did, haue power ouer life, but onely priuitiuelly, not possitiuelly; onely to take away life; but not to giue life, vnlesse it be onely by way of sauing aliue; they cannot make aliue or restore to life: and therefore it was that the King of Is-rael answered *Naaman* with indig-nation, *Am I God, to kill and make a-  
line?* This is a worke of God alone. But this power is giuen to Christ; who is therefore called, *Verbum Vite*, Fountaine of Life. From whence the diuers streames of all kinds of life doe flow, both naturall, spirituall, and e-ternall: in regard of the naturall life, he is called, The life who *breathed the breath of life into vs*: and man became a living soule. *In whom wee still line,*  
*more,*

2 King. 5. 7.

Joh. 1. 4.


Psal. 36. 9.

Gen. 2. 7.

Act. 17. 28.

none, and haue our being. In regard of our spirituall life, he is our life: So *Christ liues in vs, and hee which hath* Gal. 2.20.  
1 Iob. 5.12. *Christ hath life, but hee which is without Christ hath not life.* In regard of our eternall life he is the life, as appeares by the Verse immediately going before my Text, *I am the resurrection and the life.* Thus to his will he hath also power; to both these what more can be added? It may bee you will desire that he should bee as constant in his promise, as he is ready and willing, and hath power and ability. Of this also wee may bee ascertained, for every good and perfect gift commeth Iam. 1.17. *from aboue from the Father of lights, with whom is no variablenesse, nor shadow of change.* The strength of Israel 1 Sam. 15.29 *will not lye, nor repent: for he is not man that hee should repent.* So that if hee hath once promised, wee need not feare he will goe back from his word. *Hath he said it, and shall it not come to passe? Let him be true, and every man*

*a Lyar.* So then, you see in respect of the Author or Donour, the Charter is as full and sure as we can desire it.

 I come to the second particular, the large extent of it: *whosoever liueth.* It is without limitation of time or place or condition of men. It is not bounded within the compasse of some particular men liuing in such an age of the world, nor vnto a certaine people inhabiting such a City or Land; nor to particular estates or professions and conditions liuing in this world. If we partake not of it, the fault is ours, because we doe not apply it nor lay hold on it: it is promised and proffered to all men liuing: *whosoever liueth.* In what age of the world soeuer hee liueth, in what place soeuer he liueth, from what stocke soeuer hee is deriued, and in what condition of life soeuer he liueth, *the rich and the poore* (saith Salomon) *meete together, and God is the maker of them both:* so is Christ the Sauour of both. *Of a truth* (saith



(saith Saint Peter) *I perceine that God* *Acts 10. 34.*  
*is no respecter of persons.* Not of the  
rich before the poore, nor of the wise,  
and Scribe, and learned, before the  
weake and vnlearned. But in *euery*  
*Nation, hee that feareth him and wor-*  
*keth righteousnesse, is accepted with*  
*him.* Scythian and Barbarian, as  
well as Iew or Grecian: bee hee of  
noble or base descent. This is the  
large extent; *Whosoener.* I willingly  
passe by the secret purpose and pre-  
science of God, who sees all things at  
once, *omnia simul*, and so knowes who  
will embrace it and who refuse it. I  
will not here dispute whether in those  
generall promises made vnto man in  
the Scripture by this forme, in these  
words, *Whosoener liueth and beleeueth,*  
whether (I say) God intendeth them  
alike to euery one: this is a secret  
lockt vp in the bosome of God, of  
which wee may say as the Prophet,  
*Isa. 64. 11.* : this is a secret reserved *Isa. 64. 16.*  
to God alone, which some interpret,

*Secretum*

*Secretum meum mihi, Secretum meum mihi.* This is a profundity, at which we must stand amazed with the Apostle, and cry, *Qalitudo; O the depth, his wayes are past finding out.* But laying that aside for the Schooles, this is that which is more fit to exhort and perswade withall in our Pulpits, and which our Church hath taught vs, that we should content our selues with this, we must receiue Gods promises in such wise as they he generally set forth vnto vs in holy Scripture; not restraining them or determining them in particular to this or that man. It is fit that we should so conceiue of God, as delighting in no mans destruction, nor desiring the death of any, but that all should come to the knowledge of the truth, that they may be saued; and if wee are not saued, wee must not charge God with any ineuitable decree to the contrary, as if wee perish vpon necessity: but seeing hee hath set forth his gracious promise in

Christ

Rom. 11. 39.

Article 7.

Christ to all men whoſoever liueth  
and beleeueth: wee muſt aſcribe the  
cauſe of our periſhing to our ſelues.  
*Perditio tua ex te, O Iſrael, O Iſrael,* *Hof. 13. 9.*  
*thou haſt deſtroyed thy ſelfe,* becauſe  
they wanted faith to beleeuẽ as others  
that were ſaued; or elſe they might  
haue beene ſaued as well as others. It  
was a favourable opinion of ſome,  
which ſaid, That all mankind ſhould  
bee ſaued effectually, to which, al-  
though we muſt not giue aſſent, ſee-  
ing ſuch pregnant prooſe to the con-  
trary: yet we doubt not but the re-  
uealed Will of God would haue his  
Grace offered to all, and therefore his  
charge to his Apoſtles was, *Goe and* *Mat. 28. 19.*  
*teach all Nations,* and *preach the Goſpell* *Mar. 16. 15.*  
*to euery creature:* the which, as it  
ſeemes, to vindicate God from all in-  
juſtice, in the behalfe of thoſe that  
dye, and are damned eternally: ſo it  
is a point of exceeding comfort to  
whomſoever this priuiledge ſhall bee  
offered. At the hearing of it, none  
ſhould

should doubt or suppose that hee is exempted: but should beleue himself to be one of that number comprehended in *whosoever liueth*. The Iew cannot challenge this priuiledge more then the Gentile, for he is the Sauior of the Gentiles as wel as of the Iewes.

Rom. 1. 16.

*The Gospell is the power of God vnto saluation to euery one that beleeueth: to the Iew first, and also to the Grecian: neither is there any respect or difference in Sex or degree, male or female, bond or free, noble or ignoble, wise or vn-*

Rom. 10. 11,  
12.

*wise. There is no difference, but he that is Lord of all is rich vnto all that call vpon him: so that here also we see a difference betweene the Law and the Gospell. The Law was giuen to a certaine people confined to Ierusalem, Iury, and Israel. Few other people of the world had any knowledge of it, or meanes to know it.*

Psal. 76. 1.

*In Iuda is God knowne, his Name is great in Israel. Hee deals not so with any Nation, neither had the Heathen know-*

is knowledge of his Lawes. But the Gospell was preached to all; the sound of the Apostles went forth to all people: euen to the vttermoſt end of the earth. Hence in the Church Catholique, the company of beleeuers are of all people, and kinds, and kindreds that liued in the world: ſo that the Law was like a Torch or Candle, but the Gospell as the Sunne. The Law (ſaid Dauid) was a Lanterne to his feet, but the Gospell is as the beames of the Sunne, which cometh out of his chamber and goeth to the ends of the earth; giuing light vnto all people. Thus is the light of Chriſt the Sunne of righteouſneſſe, as the beames of the Sunne which shineth to all; and if any one doe not partake of that light, it is becauſe they ſhut their eyes againſt it: ſo ſeeing they doe not perceiue nor vnderſtand, leaſt they ſhould ſee, beleue and bee ſaued. Thus much for the vniuerſality of this Charter or priuiledge, excluding

*Pſal. 147. 20*

*Pſal. 119. 105.*

ding none, comprehending all, *who-  
soeuer liueth*; vpon condition that he  
*beleeueth*. By faith he pattakes of the  
priuiledge. This is the onely limita-  
tion of Gods mercy and promise in  
Christ. Faith is the Chanell by which  
it is drawne and disperfed ouer all the  
world; and makes the earth to bee  
fruitfull as *Eden*, the Garden of God.  
The eternall fauour and goodnesse of  
God is as the Fountaine; Christ is  
the Wel or Cesterne, and Faith is the  
Bucket whereby we draw from Christ  
liuing waters. *He that beleeueth in him  
shall neuer dye*: So that when wee say,  
Faith is the condition of life and salua-  
tion, you must note that it is not such  
a condition, as we vsually make in  
Bonds and Obligations, and bargaine  
and sale, which runnes in this tenure,  
Vpon consideration of something of  
equall value, wee become bound for  
the performance of such Couenants:  
as if the condition of faith should bee  
worth Heauen.



It is not for the worth of our faith,  
 but for the merit of Christ, that the  
 faithfull shall never dye eternally. And  
 therefore the Scripture phrase runnes  
 thus; *By faith, and through faith wee*  
*are iustified.* Not for faith, but for  
 Christ apprehended by faith. So that  
 it is not faith as an habite, or worke in  
 the soule, as other graces, loue and pa-  
 tience, &c. which is of equall worth  
 and vertue to preserue vs that we pe-  
 rish not, but it is Christ alone, who  
 yet hath no vertue or operation in our  
 saluation, and redemption without  
 beleeuing on our parts, to apply him  
 to vs: no more then phyricke can cure  
 a deadly disease, or cloth affoord any  
 warmth to our bodies, if they be not  
 both applied vnto vs: so that the  
 Charter runneth betweene God and  
 man, like as if a King should grant a  
 great priuiledge to his subiects, which  
 they should not purchase at a hard  
 price, or with a great summe, but one-  
 ly vpon condition to acknowledge  
 him

him their soueraign Lord from whom they had receiued such great immunities: which is a point of great comfort to the Christian weake in faith: because it is not for the worth or excellencie of our faith that we must thinke to stand. Though a strong faith is an excellent grace, which will make vs as a Rocke, or as houses built vpon the sure Rocke Christ: the stormes and sea and windes of temptation and affliction may bear, but they shall not be able to ouerthrow vs, because wee are built vpon a Rocke: yet a little and feeble faith, which with feare & trembling layes hold vpon Christ shall neuer perish, because it is not the dignitie of faith, which conueyes the benefit vnto vs: but the worth, excellency & sufficiencie of Christ, which is apprehended by faith. It was not for the vertue of the eye which looked vp to the brazen serpent that men were healed, that had been stung with fierie Serpents; the weakest eyes

as well as the most sharpe sighted, if they could but look vp to it, were healed: and the begger which receiues a gift may be fully possessed of it, euen with a trembling and shaking hand, as well as he that hath the most stedfast hand. But though a weake faith, beleeving in him, may serue the turne, yet faith there must bee, or else no hope for this priuiledge. For *without faith it is impossible to please God.*

Heb. 11. 6.

So that this is that which puts a difference betweene the sheepe and the goats, the wise & the foolish virgins, the faithfull, and vnbeleeuers. Some say, that beleeving onely without other good works, wil neuer bring vsto life: the which though in some sence we deny not: yet this is most certaine that all other vertues, without faith to beleeuue in Christ, are nothing worth. This is that *unum necessarium*, which the Gospell requires of vs, to beleeuue in Christ; and for want of this, how many Infidels, Iewes and Turks perish

C

euer-

euerlastingly? euen all those morall  
 vertues of the Heathen, their chastity,  
 iustice, temperance, &c. wherewith  
 diuers of them did abound and ex-  
 ceed many Christians in them, were  
 all but *splendida peccata*; because *to*  
*the Infidell and vnbeleening, all things*  
*are impure*: so that notwithstanding  
 all these, if they remaine without  
 faith in Christ, they shall dye. For as  
 there is *but one name given vnder Hea-*  
*uen, by which we must be saued*; which  
 is the blessed and sweet name of Iesus:  
 so is there no way to attaine vnto sal-  
 uation by that name, but by beleeu-  
 ing in him. But as I haue shewed  
 you that this faith to beleeuie is neces-  
 sary, and a weake faith may be accep-  
 ted with God: before I leaue the  
 point, it will not be amisse something  
 more fully to shew you the nature of  
 true and sauing faith: which consist-  
 eth not onely in beleeuing in Christ  
 in the History, for there is *Credere de*  
*Christo, credere Christo, credere in*  
*Christum.*

*Christum.* The first is to belecue all is true which the Scriptures report, concerning the Nature, Offices, and Merits of Christ: this a man may do, and finde no vertue or fruit of it in his owne soule. The second is to belecue Christ as wee would a man of his word, giue credit to whatsoeuer hee hath said: this wee may doe to the Prophets and Apostles: but we must come neerer him then so, which is the third, to belecue in him; which implies a dependency and resolution to cleaue vnto him. As wee apprehend Christ, so must wee likewise be apprehended of Christ: for Faith hath (as it were) two hands, one receiuing Christ from God, the other giuing the Beleeuer to God; and both these hands it vseth at one and the selfe same time. At the same time that the Beleeuer applies Christ to his owne heart, he applies his heart to Christ, and cleaues to him with full purpose of soule. This was notably shadowed

*Phil 3.12.*



out vnder the Ceremoniall Law, in the coniunction of the sin-offering which pointed out Christ, and the burnt-offering, which (as Saint Paul hath interpreted it) more especially signifieth the sacrificing of the flesh, the crucifying of the old *Adam*. I

Rom. 12.1.

*beseech you therefore brethren, by the mercies of God, that yee present your bodies a living Sacrifice, holy, acceptable vnto God, which is your reasonable ser-*

*nice.* True faith offers both these at once. But too many mens faith is lame on that hand which should offer the burnt Offering; they onely take Christ, but they giue not themselues to Christ: they offer the Sinne-offering without the burnt Offering, and therefore applying Christ to themselues, and not themselues to Christ, they misapply. It is therefore, as S<sup>r</sup>. Bernard calls it, *Infidelis fiducia*, a faithlesse confidence for any man to perswade himselfe, or presume that Christ Iesus is his Saujour, or that he hath



hath any part, either in the life or death of Christ, albeit hee continue vnder the power of sinne and Satan. Such a faith, to speake in the words of the Poet, is *fallax fiducia*, a confidence whereby men couen and deceiue themselues, in hoping to attaine vnto Heauen, though they hold on in the high way that leadeth vnto Hell. Nay, it is indeed in effect, to blaspheme and dishonour Christ, by denying (though not in word, yet in deed) that there is any power in his death, any vertue in his resurrection, any renewing grace receiued from him, to sanctifie those who truly beleeue in him. Turkes and Pagans who plainly deny him, doe not derogate so much from the glory of Christ, as doe prophane professors of his name: *tolerabilius enim lingua quam vita mentitur.* The lye (saith Saint *Augustine*) which is made by the lippe, is more tolerable then that which is made by the life. Can Christ dwell



out vnder the Ceremoniall Law, in the coniunction of the sin-offering which pointed out Christ, and the burnt-offering, which (as Saint Paul hath interpreted it) more especially signifieth the sacrificing of the flesh, the crucifying of the old Adam.

Rom. 12. 1.

*I beseech you therefore brethren, by the mercies of God, that yee present your bodies a living Sacrifice, holy, acceptable vnto God, which is your reasonable ser-*

*nice.* True faith offers both these at once. But too many mens faith is lame on that hand which should offer the burnt Offering; they onely take Christ, but they giue not themselues to Christ: they offer the Sinne-offering without the burnt Offering, and therefore applying Christ to themselues, and not themselues to Christ, they misapply. It is therefore, as St. Bernard calls it, *Infidelis fiducia*, a faithlesse confidence for any man to perswade himselfe, or presume that Christ Iesus is his Saujour, or that he

hath

hath any part, either in the life or death of Christ, albeit hee continue vnder the power of sinne and Satan. Such a faith, to speake in the words of the Poet, is *fallax fiducia*, a confidence whereby men couen and deceiue themselves, in hoping to attaine vnto Heauen, though they hold on in the high way that leadeth vnto Hell. Nay, it is indeed in effect, to blaspheme and dishonour Christ, by denying (though not in word, yet in deed) that there is any power in his death, any vertue in his resurrection, any renewing grace receiued from him, to sanctifie those who truly beleeue in him. Turkes and Pagans who plainly deny him, doe not derogate so much from the glory of Christ, as doe prophane professors of his name: *tolerabilius enim lingua quam vita mentitur.* The lye (saith Saint Augustine) which is made by the lippe, is more tolerable then that which is made by the life. Can Christ dwell



Eph. 3. 17.  
Gal. 2. 20.

Rom. 6. 4.

Col. 3. 1.

1 Joh. 5. 5.

Gal. 5. 24.

*in their hearts by faith* (as Saint Paul speaketh) and not *live in them*. In whose heart soever Christ is resident by faith, there hee reignes, and disposeth him as it seemeth best to his godly wisdom. *By Baptisme we are buried with him into death, that like as Christ was raised up from the dead, by the glory of the Father, even so wee also should walke in newnesse of life. If we be risen through faith with Christ, we must seek those things which are aboue, where Christ sitteth at the right hand of God. Whosoever truly beleeueth in Christ conquereth this world, who is he* (saith Saint Iohn) *that ouercommeth the world, but hee that beletueth that Iesus is the Sonne of God. They that by faith are Christs, haue crucified the flesh, with the affections and lusts. Wheresoever there is a Christian beliefe, there will also be a Christian life. Credere in Christum* (saith Saint Augustine) *est credendo amare, &c.* To belieue in Christ is through faith heartily to affect him.

him, and to be really incorporated into him: so that beleeuing in Christ is more then to comprehend him in the vnderstanding; it is also to imbrace him in our hearts and affections. As Christ naked without respect of his merits is not the obiekt of our faith; so our faith, naked without our affectionate desire to bee ioyned to him, is not the true meanes to apprehend Christ, and conueigh his merits vnto vs. This is that which is required on their parts, who partake of the priuiledge here promised. The taske is not hard: it is not to giue a great ran- some for our soules; so the poore could not enioy it: or to discourse accurately, so the simple and vnlearned could not attaine vnto it; or to goe a great iour- ney to finde Christ, so the lame and impotent might misse of it, but only to belecue in him, which is a matter possible with euery man. *who soeuer beleeueth in him shall neuer dye*, and so I come to the last part of my Text,



the priuiledge here granted. *Exemption from Death.* Death hath a three-fold acception. It is either naturall, spirituall, or eternall. Whosoever beleeueth in Christ is exempted from all these. The two later onely haue properly the name of Death. For Death, to speake properly, is either a separation from God here in his Kingdome of grace, or a separation from him hereafter in his Kingdome of glory. Not to partake of his sauing grace here in this world, is to bee spirituallly dead; and not to be crowned with his glory in the world to come, is to be eternally dead. They who haue onely *vitam naturæ*, the life of nature here in this world, and haue not *vitam gratiæ*, the life of grace, are spirituallly dead, according to that of the Apostle, *She that liueth in pleasure is dead while she liueth*, and according to that of our Sauour, *Let the dead bury the dead*. It may bee said of such as it was of the Angell of the Church of Sardis,

1 Tim. 5. 6.

Mat. 23. 27.



Sardis, *They haue a name that they liue,* Reu. 3. 1.  
*but are dead.* So they who in the  
 next world haue onely *vitam natura*,  
 the life of nature, and haue not *vitam*  
*glorie*, the life of glory, are eternally  
 dead. From both these deaths, all true  
 Beleeuers in Christ Iesus are exemp-  
 ted, for they liue spiritually, and eter-  
 nally.

That the true beleeuers in Christ Iesus  
 enioy a spirituall life is euident, accor-  
 ding to that of S. *Iohn* 1. 12, 13. *They*  
*that beleeue on his Name, are borne not*  
*of blood, nor of the will of the flesh, nor of*  
*the will of man, but of God.* Besides their  
 naturall birth they haue a spirituall.  
*As many as by faith are in Christ Iesus,*  
*they are new creatures,* they receiue a  
 new life: so likewise doe they enioy e-  
 ternall life, according to that of our  
 Sauour: *This is life eternall,* by faith, Iohn 17. 3.  
*to know the Father to be the onely True*  
*God, and whom he hath sent Iesus Christ.*  
 All the question seemes to be concer-  
 ning their exemption from the natu-  
 rall

rall death: but if we diligently obserue their condition, it will easily appeare that they are exempted frō that death also. For as they who enioy natural life are said to bee dead, because they are deprived of the spirituall life: so they who are naturally dead may be said to be aliue, because they enioy the life of glory. The naturall death to them especially is changed into a sleepe. Death to them is not *exitus*, but *transitus*: not *obitus*, but *abitus*: not a dying, but a departing. A transmigrati- on and *exodus* out of our earthly pil- grimage, vnto our heavenly home. *Eratres mortui* (saith Saint *Augustine*) *non sunt amissi, sed premissi. Profectio est* (saith *Tertullian*) *quam putas mor- tem*. A passage from the valley of death to the land of the liuing. That all true Beleeuers departing hence are still aliue, is euident by the words of our Sauour, that God who is the God of Abraham, Isaac and Iacob, is not the God of the dead, but of the liuing. If the father

Math. 22 32.

father of the faithfull be still aliue, no  
doubt but so are all his children, who  
departed hence, in the faith of their fa-  
ther. Death to them is but a sleepe. So  
is it said of *Dauid*, of *Salomon*, and of  
other Kings of Israel, and of Iuda, that  
*they slept with their fathers*. So in the  
New Testament, such as are *dead in the*  
*Lord*, are said to *sleepe in Christ*. So great  
a resemblance is there between sleepe  
and death, that sleepe is called by O-  
uid, *mortis imago*, by *Virgil*, *consanguineus*  
*Lethi*. *Seneca* calls it the *brother*, &  
*Hesiod*, the *Sister of death*. Sleepe is a  
kinde of death, and death a kinde of  
sleepe. *I would not haue you to bee igno-*  
*rant* (saith the Apostle) *brethren, concer-*  
*ning them which are asleepe, that yee sor-*  
*row not, euen as others which haue no*  
*hope. For if wee beleene that Iesus died,*  
*and rose againe, euen so them also which*  
*sleepe in Iesus will God bring with him.*  
The Apostle saith that the *Christ*, the  
*Lord* (who giues life to all things) is  
*dead*: and mortall man (saith he) *slee-*  
*peth.*

1. Kin 2. 10.  
— 11. 43.

1. Cor. 11. 30  
— 15. 18.  
Iob. 11. 11.

✕

1. Thes 4. 13,  
14.

*peth.* which manner of speech at the first sight may seeme strange, but there is good reason for it. For we therefore sleepe, because Christ died. His death made our death but a sleepe. Christ by his bitter death, made death sweet vnto vs, made it, I say, but the very shadow of death: so that death cannot hurt vs, because Christ hath taken away sinne the sting thereof. *1. Cor. 15. 55.* *death where is thy sting?* Lastly, though their bodies sleepe in the graue; yet their soules liue a glorified life in heauen. So that the Saints departed are dead in their worst part onely, but liuing in their best, euen in that where in they desire to liue most, as *Martial* an Heathen Poet diuinely,

*Sed lugere nefas: nam qui te (Prisce) reliquit  
Vinit qua voluit viuere parte magis.*



Sith death then to the true Beleeuers in Christ is but a sleepe, a passage from misery to eternall happinesse, Let vs sing with old *Simeon* *a nunc Dimittis*, and reioyce that our warfare, all our

com-

combates and conflicts with the world  
the flesh and the diuell are ended. So  
long as we are in this world, wee must  
continually fight against those lusts  
which fight against our soules. When  
we haue conquered couetousnesse, lust  
riseth vp against vs; when carnall con-  
cupiscence is suppressed, ambition  
takes place; when ambition and pride  
are foyled, drunkennesse endeouours to  
draw vs on to eternall destruction. I  
know that the men of this world count  
it their blisse, to be caried away by the  
world, the flesh and the Diuell, and to  
doe seruice vnto them. But the chil-  
dren of God account it their bane, to  
bee in any the least subiection vnto  
them, and therefore doe they continu-  
ally band themselues against them.  
Blame them not therefore, though  
they reioyce when the combate is en-  
ded, and all their enemies conquered,  
and crowned. What Souldier is not  
glad when the combate is ended, and  
his enemy conquered? who in a great  
tem-

Ioh. 16. 20.

Ioh. 14. 24.

Phl. 1. 21.

tempest at Sea, would not gladly be in a quiet and calme harbour? and who in the sea of this tempestuous world, would not giue this world to arriue at the haue of eternall happinesse: here is nothing but *wailing and weeping*: Who would not bee there where all teares are wiped away? Our Sauour told his Apostles, being sorrowfull for his departure. *If yee loued me, yee would reioyce, because I goe to my Father. To me (saith S. Paul) to liue is Christ, & to dye is gaine.* Let him therefore dread death, who is not borne againe of water and of the Holy Ghost, but remaines enthralled to the flames of hell fire. Let him feare to die, who shall passe from the naturall death, to eternall. Let him I say, be daunted, when death drawes nigh, who, when hee shall passe out of this world, shall eternally be tormented in the flames of hell fire: but let all true Beleeuers in Christ Iesus (whose home is heauen) with the Traueller think the time long till they returne



in turne home to their owne countrey,  
in where after the wearisome trauell of  
d, this life, they shall liue eternally in all  
at rest and happinesse.

Thus much of my Text.

**G**ive mee leaue to adde a few words about the particular occasion of this our meeting, which is euident by the obieſt here before our eyes, and maketh vnto vs a viſible Sermon of our mortalitye. For it is a dead corps, which was within theſe few dayes the receptacle of the euer-liuing ſoule of Miſtris *Elizabeth Gouge*. A ſoule which while it remained in that receptacle, enabled the ſame, thorow the good grace of God inſufed into it, to doe much honour to God, and good to man. Which that I may the better demonſtrate vnto you, I will make bold to ſet before you a briefe, juſt, and true view of the whole courſe of her life: that, though the

substance of her soule bee now taken from among vs to be among those *in spirits which are made perfect in heauen* and her bodie to be couered from our sight in the earth, in assured hope of the Resurrection thereof to eternal life yet her graces may remaine fresh among vs for the greater consolation of her friends, and imitation of vs all.

Shee was the daughter of such Parents as while they liued were of very good note and name. Her father Mr *Henry Calton*, was a Mercer and Citizen in London of good worth. Her mother was of a good Gentlemans house, Mr *Cois* of *Stubbers* in *Essex*.

Both her Parents died while she was yong, and had not her Mothers owne brother Master *William Coys*, taken vpon him the tuition of his Sisters children, they had beene made a prey. But he like a good *Mordecai* brought vp his said Sisters children, which were three in number, a sonne, who was drowned in swimming while he was a youth,

youth, and two daughters; the eldest whereof was this Gentlewoman, whose Funerall wee now solemnize. The yonger still liueth being married to the yonger brother of this Gentlewomans husband. Such was the said Guardians care ouer these Orphanes, as, after he had trained them vp some while in his owne house, for their better education, hee put them forth to board in a pious, painfull, faithfull Ministers house, Master *Hackles* by name, of *Hatfield-Broad-oke* in *Essex*, whose wife had a great name; and that not without iust desert, for skill, and faithfull care in training vp yong Gentlewomen. There were the two suruiuing foresaid Orphanes, *Elizabeth* and *Mary Calton* educated sixe yeares together, and there were they well instructed in pietie, in modestie, in good house-wifery, and much skill in all such workes, as appertained to such persons.

From the said Ministers house the

D

said

saide two Orphanes were brought to *Stratford Bow* in *Middlesex*, the elder being about seuentene yeere old, and the yonger scarce fiftene.

In the saide *Stratford Bow* there dwelt an ancient Gentleman Master *Thomas Gouge* by name, who well liking the person, grace, and cariage of the saide elder Orphane, sent for his eldest sonne Master *William Gouge*, then fellow of *Kings Colledge* in *Cambridge*, now Minister and Preacher of Gods Word in *Blacke-Friers London*, who being brought to the saide Gentlewoman, after some mutual conferences one with another, they tooke such liking one of another, as on the 11 of February in the first yeare of King *James* they were with full consent of all friends on both parts married together, and continued like *Isack* and *Rebekah* faithfull, and louing yoke-fellowes till the 26 of this present October, in the 1 yeare of our now Royall Soueraigne King *Charles*, on which dismall day irre-

listable

sistable death, made an irrecoverable diremption betwixt them. Such respect did this Gentlewoman beare to the Ministerie of Gods Word, that when it was told her that her suter had diuerted his studies to Diuinitie, and intended to bee a Preacher, shee answered, *I am so farre from disliking a man of that profession, as of all other callings, I most desire an Husband, being otherwise well qualified, of that function.* A pious minde in a maiden so yong, and in a Gentlewoman of so good meanes as shee was! To her eternall comfort shee had her desire accomplished. And answerably did shee carie her selfe, *A pious, prudent, provident, painfull, carefull, faithfull, helpfull, graue, modest, sober, tender, louing Wife, Mother, Mistris, Neighbour.* Many were the graces which made her acceptable in Gods sight, amiable in her Husbands eyes, & commendable among all that well knew her.

her. But that I may keepe my selfe within some bounds, I will especially insist on foure, wherein shee made her selfe a patterne worthy of admiration and imitation; These were *Sobrietie, Sedulitie, Charitie, Piety.*

1. Her countenance, her conference, her carriage, her apparell did all giue euidence of her Graue, Gracious, Sober, Matron-like minde, whereby she did much grace her Husbonds Vocation.

2. Shee hath left behinde her many euidences of her indefatigable *sedulity*, euen such as the Wiseman commendeth in a vertuous Woman, *Vallances, Cup-board-cloathes, Quissions*, and many such like vsfull things, artificially wrought with her owne fingers, besides all her owne, husbands, and childrens wearing linnen wrought by her selfe and maidens, whom by her owne example she made diligent. The shortnesse of day-light, she much helped by candle light. She carefully kept

Pro. 31. 10.  
&c.

Saint



Saint Pauls precept to keepe at home. *Til. 2. 5.*  
 She was not like those whom he sharply reproveth for wandring about from *1. Tim. 3. 13.*  
*house to house, and for being not only idle,*  
*but ratlers also and busie-bodies.* Shee  
 vtterly disliked such: she cared not for  
 their company. These commendable  
 vertues of keeping at home, & keeping si-  
 lence, retirednesse, & taciturnitie, made  
 many mis-censure her of too much  
 stateliness.

3. Her charitie exercised it selfe at  
 home and abroad. At home, towards  
 the head and members of her Family.  
 Abroad, towards her neighbours and  
 strangers. Shee was truly *εισαγγελος*  
 and *οικονομος*, an entire louer of her  
 husband, and children. Her loue to her  
 Husband made her to yeeld all dutifull  
 respect to him, and to bee very carefull  
 ouer him, and that both well to nou-  
 rish and cherish him, and also to free  
 him from the trouble of all those  
 things which shee in her place could  
 manage: For shee most prudently and

prouidently ordered the affaires of her house, whereby hee had the more leasure to attend his publike function. Her loue to her Husband was further manifest by that delight shee tooke in his company: It was grievous to her to be where he was not, except vrgent & necessary imployments required as much: neither did she care her selfe to goe abroad vnlesse her Husband went with her. And when they were absent one from another, they made a supply of that bodily absenee by continuall intercourse of Letters one to another, in which Letters shee testified much pietie, wisedome and loue. If at any time he had bene sicke, shee was very tender ouer him, and very carefull to provide all things needfull for him in that case. Her entire loue to him was many wayes testified to the very last act of her life. The longer they liued together, the more did this loue shew it selfe.

Her care ouer her children did also

also declare her true loue of them. She did not onely beare them, and bring them forth into the world, which necessitie forceth all mothers to doe, but with her owne milke she nursed seuen, as many as possibly shee could, which too many mothers doe too much neglect. It was not sore nipples or breasts, nor an Infants wrangling, nor breaking her sleepe in the night, nor any other disturbance that could make her neglect this bounden dutie. Her tendernesse ouer her children was not diminished by their growth in yeares: yet as they encreased in vnderstanding, so wisely shee ordered her authoritie ouer them, as with a child-like feare they much reuerenced her. For well she knew how to keepe both children and seruants in dutifull awe. As shee was carefull well to nourish, so also well to nurture her children. In nurturing them, though she were not negligent of their ciuill behauiour, & good manners, yet her greatest care and

2 Tim. 1. 5.  
 & 3. 15.  
 Eph. 6. 4.

paines was like *Eunice*, to bring them up in the nurture and admonition of the Lord, teaching them, so soone as they were capable, the Principles of Religion, wherein some of them so profited, as before they were three yeares old, they were able distinctly to answer all the questions of a Catechisme which her Husband published. Many good instructiōs also from time to time they receiued from her after they were put forth, wherein shee shewed her selfe like the good mother of *Lemael*.

Prou 31. 1.

Her poore Neighbours also, as shee had notice of their need, tasted of her charity: for very ready shee was and forward to visite the sicke, and to send them succour. It was her vsuall practise, on the Lords dayes especially, to send some hot, wholesome refreshing to such as needed it.

This her charity extended it selfe also to strangers. For where she had a quarterly allowance of her Husband for her owne proper vse, she set a part

a good part thereof for charitable vses, and so dedicated it to that purpose, as she accounted it sacriledge to imploy any part thereof to any other vse. Out of this sacred stocke she was ready to contribute to all charitable motions made in the Church: to all priuate Collections made knowne vnto her; and to many, that time after time came to her Husband for reliefe, besides those, whom she her selfe, with her owne hands, of her owne motion relieued. So as herein also shee was like to that good woman whom the wiseman thus commendeth, *She stret- Prov. 31. 20. cheth out her hands to the poore.*

4. Her Piety, as it was the best of her graces, whereby all the rest were seasoned, so was it not lesse eminent then the rest. For she was a conscionable obseruer of the Lords Day, and a constant frequenter of the weeke day Lectures where shee inhabited. Shee did both her selfe diligently and reuerently attend to the dayly exercises

cises of piety in her house, and also caused her children and seruants to do the like. She had also her set houres euery day, which secretly betwixt God and her selfe shee spent in holy Deuotions. With her owne hand shee penned sundry deuout Prayers, whereof some being for helps to humble her soule the more before God, were very large. She hath also left written by her selfe many diuine directions for Deuotions. She further tyed her selfe by a set dayly taske to reade the holy Scriptures, whereby she was able readily to answer any question propounded about the History and Doctrin of the Scriptures. Shee did also spend much time in reading English books of diuinity, whereof shee had a pretty Library. She carefully put in practise this precept of the Apostle to wiuues,

*1 Cor. 14 35. Let them aske their Husbands at home.*

Her piety left her not till her breath left her. For (to come to the time of her sicknesse and departure) being long  
weake,



weake before her departure, and great with Childe, shee was disabled from doing so much worke as in her health she used to do, yet was shee not idle, but spent the more time in reading & conferring with her Husband, and that especially, about evidences of true grace, and assurances of saluation. It pleased the Diuine prouidence about a yeere and a quarter before, when shee was great with Childe, to visit her with a Dropsie, though shee was very temperate in her diet, no Wine bibber. Of her Liuer she complained from her youth, so as questionlesse her ill-disposed Liuer was the cause of her disease. After her deliue-ry of that Childe, thorow Gods blessing on the meanes, which her good Neighbour, Master Doctor *Argens*, an ancient, experienced, and skilfull Physician prescribed, she was recou-ered: and continued very well from September, 1624 till Febr following, when conceiuing againe with Child,  
the

the Dropſie returned againe. Notwithstanding the returne of that Diſeaſe, ſhe was on the ſixt of October 1625 deliuered of her thirteenth and laſt Childe, which was a ſonne, and retained ſuch ſtrength as ordinarily ſhee was wont to doe in the time of her Childbed, ſo as on the baptizing day ſhe ſate vp, as women in that time uſe to doe. But before ſhee gathered ſuch ſtrength as might enable her to take Phyſicke for her Diſeaſe, death began to ſeaze vpon her. For on the very day wherein the foreſaid Doctor *Argent* had preſcribed ſuch Phyſicke as was fit for one in her caſe, which was the fourteenth day after her deliuary, the violence of her Diſeaſe was ſuch, as accuſtomed reſt, and uſe of vnderſtanding was taken from her. This made her talke much: but in all her talke not an impious word came from her. (Her tongue was neuer accuſtomed thereto) But that it might appeare how faſt fixed, and deeply

deeply rooted piety was in her, in her greatest weaknesse and extremity, if any Broth, Drinke, or other sustenance were offered her, she would lift vp her eyes to Heauen, and craue a blessing of him whom she knew to be aboue. In that her restless time, she was much perswaded by her Husband to doe what he aduised. To short questions, especially about her Christian faith & hope, she would giue short, but very pithy and comfortable answers. After she had thus remained two whole dayes, it pleased the Lord to giue some rest, whereby for two dayes she recovered good vse of her vnderstanding, and made good vse thereof, by giuing many good euidences of her sted faith in Iesus Christ. Which after she had done, the former violence of her Disease returned vpon her, and soone deprived her of her sweet breath. Thus would God take her away euen in her calling, in the time of her Child-bed, wherein for a woman to dye, is as for